

cognition of, and a sad commentary on the fact that only the men of Corinth were worth educating, or were supposed to know things.

The misinterpretation of which I complain is that expositors have taken that which was only meant to be specific and local and made it of universal application. The logic of the argument is this: Paul forbade a few ignorant Corinthian women to open their mouths in the churches; therefore, no woman, however enlightened, should be allowed to preach the Gospel.

For still another reason has this text been grossly misinterpreted. When Paul wrote that famous passage he was not in any sense writing about, or thinking of the priestly office. The immediate context shows that he is laying down rules for the conduct, not of the preaching service, but of the speaking meeting, the prayer meeting, such meetings as are held by the Young Men's Christian Association, the Christian Endeavor and the Epworth League. In the verses he is telling how such meetings are to be held, and now he says, "Let your women keep silence in them." If the words are to be literally obeyed, it is forbidden, it is wrong for women to speak or pray, or ask questions in the social meetings of the church. If part of this text is to be made general, it must all be made general. Let us make it general for a moment and see how it will sound. Men of Cedar Falls, let your women, let your cultured, refined, educated wives, mothers, sisters, keep silence in the churches, and if they would learn anything for instance, about foreign missions, or the temperance cause, or of the temporal or the spiritual needs of the church, let them ask their husbands at home. I think I see them doing it.

The coming woman is coming into the pulpit. In the twentieth century her eloquence will join the eloquence of man in proclaiming the Gospel of the kingdom, her persuasive appeals will supplement his logic, new impetus will be given to the progress of Christianity, and the world will make rapid strides toward the millennium.

Seven years ago last May there was held in the city of New York, a quadrennial general conference of the Methodist Episcopal church, composed of the board of bishops and ministerial and lay delegates. Among the latter class appeared a delegate, properly credentialed, at the doors of the convention and asking admittance. Her name was Francis Willard. She stood, in point of natural and acquired ability; she stood, in point of staleness of character, the peer

of any bishop who sat up on the platform of that convention. She came the representative of a church, two-thirds of the membership of which is women. After much debate, the men who constituted the convention gravely voted on the question of her admission, and by a decisive majority voted no. She was ineligible to a seat in the conference, because, forsooth, she was guilty of the crime of womanhood. * * * * There is neither male nor female in the kingdom of heaven, and the time is not remote when the general conference, or any other conference of the M. E. church will cease to be all male.

OATS AND RED CLOVER.

J. D. MCFADEN.

Things remote are closely connected. You may call this an Irish bull or paradox, or give it any name you please, yet it expresses an idea that I will try and make plain. Cats and red clover seemingly are remote from each other, yet they are closely connected. It does not appear on the surface that a crop of red clover seed would depend on the cats in any sense, and yet the cats are essential to such a crop. The point is well developed in Ridpath's Great Races of Mankind in his article on evolution. I can not more than express the thought here.

A successful crop of red clover depends on the pollen, this is scattered from flower to flower. While the wind may do the work to some extent, the pollen is scattered by the bumble bees. They carry the pollen from flower to flower in their efforts to extract the sweet from the clover tubes of honey. The more numerous the bees, the more pollen is scattered, hence the more seed.

The great enemy of bumblebees are mice. They hunt them, and there is nothing so dainty for a mouse as a nest of bumble bees, hence they hunt for their nests and soon destroy them. The more mice, the fewer bees, but few bees, few red clover seed. Now the mice have an enemy, as you well know, in the cats, hence the conclusion is as plain as the nose on a man's face. The more cats in certain regions, the fewer mice. The fewer mice, the more bumble bees. The more bumble bees the more pollen is scattered. The more pollen scattered, the more red clover seed, so that there is connection between cats and red clover, and my thought is correct. Things remote are closely connected.

Look at the assertion from another point. Jupiter, Venus, Mars and Neptune, and other planets are at a great

distance from the earth. We look in the sky above and around us, and say: "We see the stars." True, we see many, some we do not see. We only see where they were years ago. It has taken a year to send their light to earth. What has all this to do with us? Much in many ways. The earth is only a part of a great system and what influences that system elsewhere is felt here. The equinox of Jupiter sends a wave of weather, good or bad, across the earth, penetrating light that comes from the far off star, has its special mission to earth. The sun and moon and stars are all connected, and God holds the string we call the law of nature, and in its movement we see that things remote are closely connected.

Take this thought into our church work. What connection is there between the church and King's Children? Between the National Board and Sister's Society? Between the Sunday-school and the prayer meeting? etc. Much, every way. They are all a part of one great system, and all connected. Injure one and all the rest feel the disaster; help one, and all the rest are advanced. Dislocate but one bone in the body and pain is felt in all. Benefit one part of the body and all parts feel the reaction. So it is in church work. What seem to be far apart may be most closely connected.

This fact understood and appreciated, means duty done in the present, our best work now.

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INFLUENCE.

WILL GIFT.

If we take into consideration the fact, that we all have an influence for either good or for bad, then we ought to be up and doing that we might do some good, to some poor soul, who, through our influence might be brought to Christ. Ask personal effort, from many men and women in the church, and they will bring to bear against you an hundred and one reasons why their efforts will result in nothing. They are not good talkers, they don't move in the society of the ones to be saved; and for one reason or another, they have no influence.

Now brethren I'll tell you, I don't believe that God ever created a man, woman, or child, without some influence for good. It may never have amounted to anything, from want of use, but it is centered in the man or woman for all that; but some claim that they have no influence whatever. If I really thought I had no influence—I—I—Well, I would get out of the way of those that have got influence and not hinder them in their efforts to